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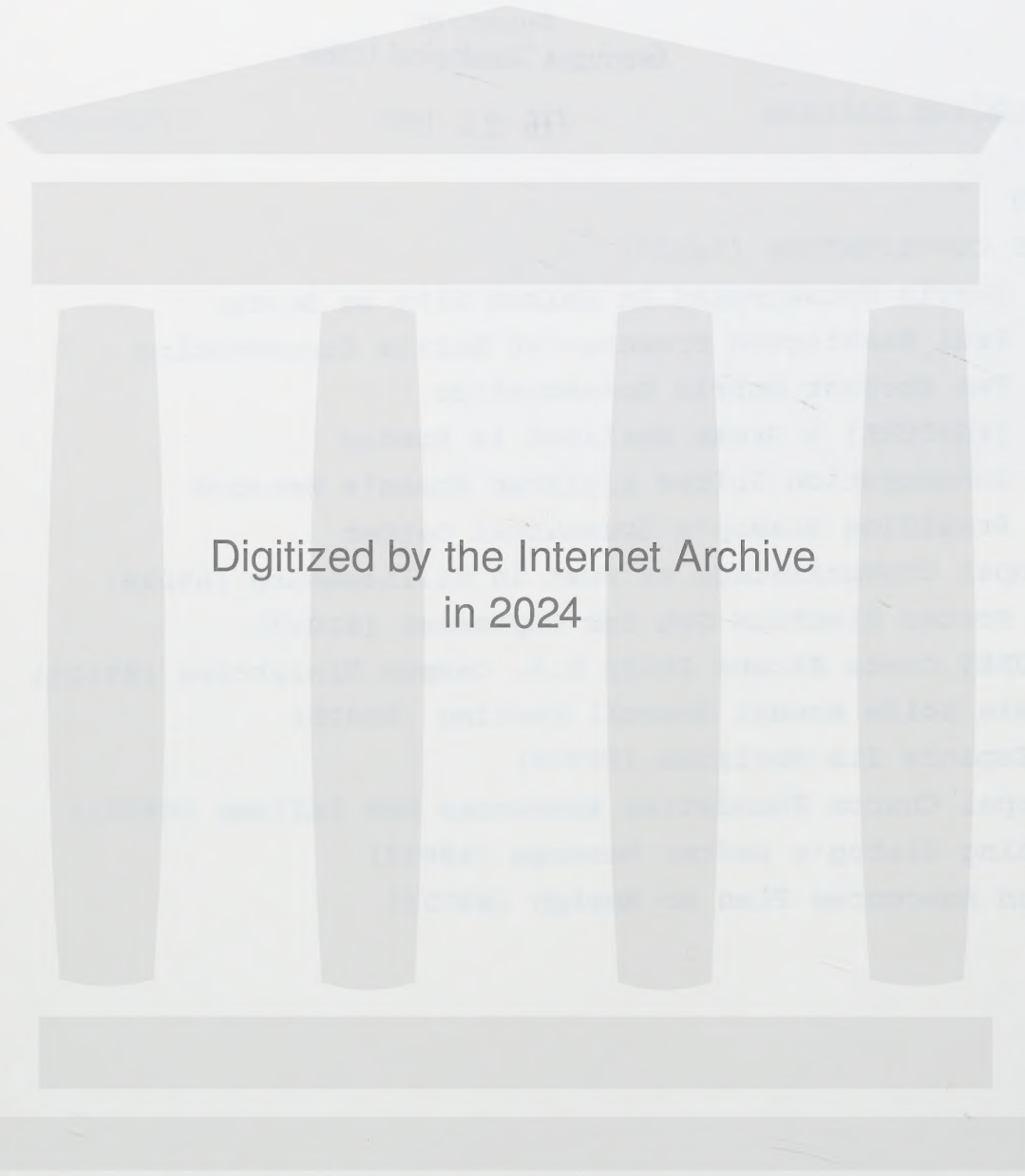
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I Harris Consecrated in Solemn Rite in Boston      DPS 89025

by Michael Barwell for DPS

BOSTON (DPS, Feb. 16,) -- Surrounded by the outstretched hands of 55 bishops, the Rev. Barbara C. Harris was consecrated as the first woman bishop in the Anglican Communion and the 834th bishop of the Episcopal Church in the United States.

In a three-hour service highlighted by spontaneous outbursts of applause and cheers from the estimated 7,500-member congregation in Hynes Auditorium, Harris confidently answered, "I am so persuaded" when Presiding Bishop Edmond L. Browning asked her, "Are you persuaded that God has called you to the office of bishop?"

Harris, 58, was elected as suffragan bishop in the Diocese of Massachusetts on September 24, 1988. Following a long and at times controversial consent process, her election received the majority of consents needed from the House of Bishops on January 3.

The tone of the day was expressed by the Rev. Gerald Porter, provost of the Cathedral of St. Paul, Boston, who served as master of ceremonies. He told a press briefing before the service, "She breaks all of the stereotypes. This is indeed a new day." The accompanying service expressed this very well, through the music, the sermon, and the liturgy from the Book of Common Prayer.

Accompanied by tambourines and organ and voice improvisations, Harris stood before the consecrating bishops, clapping her hands and swaying to the spiritual "Sweet, Sweet Spirit" sung by the African Methodist Episcopal choir from Cambridge. The congregation in the cavernous exhibition hall joined her in singing and clapping to the swinging gospel tune. This was a time of rejoicing in Harris's rich black heritage, and the congregation buzzed with enthusiasm.

Indeed, several observers noted the service marked a new high point for black Episcopalians, and especially for the Diocese of Massachusetts, which broke an earlier barrier in 1969 by electing the Rt. Rev. John Burgess as the first black diocesan bishop in the Episcopal Church.





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One of the touching scenes was the participation of the Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania, one of the five co-consecrating bishops. Ogilby had ordained Harris deacon and priest in Philadelphia when he was diocesan bishop. The other co-consecrators were the Rt. Rev. Allen Bartlett, Jr., Bishop of Pennsylvania; the Rt. Rev. David Johnson, Bishop of Massachusetts; and the Rt. Rev. John Walker, Bishop of Washington. As Presiding Bishop, Browning was chief consecrator.

Two protests were voiced about the consecration during the early part of the service. One protest was lodged by John Jamieson, president of the Chicago Chapter of the Prayer Book Society, who called the service a "pretended consecration" and a "sacrilegious imposture," saying the consecration was not valid according to the Constitution of the Episcopal Church. The second protest was lodged by the Rev. James Hopkinson Cupit, Jr., of the Diocese of New York, who warned that consecration would "impair communion" with other Anglican and ecumenical churches. Both protests were heard amidst some obvious vocal dissent by the congregation.

Browning asked the congregation to respect the right of the speakers to be heard before responding to the objectors. He said that the issues raised had already been examined and that Harris's election had affirmed according to the canons of the Episcopal Church. "The service will proceed," he announced, as the crowd jumped to its feet in cheers and applause.

Following the Litany for Ordinations, lessons, and a lengthy and inspiring sermon by the Rev. Paul Washington, retired rector of the Church of the Advocate, Philadelphia, Harris's home parish, Harris answered the unaltered questions of examination in the Book of Common Prayer, most of which had a new and profound meaning for the participants. Harris pledged to "boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people," and to "guard the faith, unity and discipline of the Church." She also affirmed her willingness to





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"share with your fellow bishops in the government of the whole Church" and to be "merciful to all, showing compassion to the poor and strangers and defend those who have no helper."

As the attending bishops surrounded her before the altar, Harris knelt and was enveloped in a sea of outstretched arms as the Presiding Bishop led the prayer of Consecration. One of the most poignant moments in the service came when Harris was vested with the symbols of office: a pectoral cross, a Bible, Eucharistic vestments, and a cope and mitre. As Browning placed the mitre on her head, the congregation again broke into applause, as it did when Johnson, diocesan bishop of Massachusetts, handed her a bishop's crozier, saying, "Be in all things a faithful pastor and wholesome example for the entire flock of Christ."

Following an emotional passing of the Peace, in which her mother, Beatrice Harris, and her brother and sister were brought to the platform, Harris proceeded with the celebration of the Eucharist. She was joined at the altar by, among others, the Rev. Florence Li Tim-Oi, the first woman ordained priest in the Anglican Communion in Macao in 1944; and the Rev. I. Carter Heyward, one of the first women ordained priest in the Episcopal Church in 1974 and one of the "Philadelphia 11" who was ordained prior to canonical recognition of the ordination of women.

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PHOTO CAPTIONS:

(89025/1) Bishop Harris gives the final blessing at her consecration service. Standing beside her is the Rev. Provost Gerald W. Porter, Cathedral Church of St. Paul, Boston.

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(89025/2) Bishop Harris is seated, flanked by the Rt. Rev. Lyman Bartlett, Jr., Bishop of Pennsylvania (left), and the Most Rev. Edmond Lee Browning, Presiding Bishop and Chief Consecrator (right), and the Rt. Rev. Lyman Cunningham Ogilby, retired Bishop of Pennsylvania (at far right). Bartlett and Ogilby were among the Co-consecrators.

(89025/3) Barbara Harris and the Rt. Rev. David Elliot Johnson, Bishop of Massachusetts, in a news conference before her consecration.

(89025/4) Bishop Harris celebrates the Holy Eucharist (center); at left, the Rev. I. Carter Heyward, Professor of Theology, Episcopal Divinity School, Cambridge, Mass.; at right, the Rev. Margaret Bullitt-Jones, curate, Christ Church, Andover, Mass.

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II Paul Washington Preaches at Harris Consecration      DPS 89025

by James H. Thrall, Diocese of Connecticut

BOSTON (DPS, Feb. 16) -- The elevation of the Rt. Rev. Barbara Harris as bishop suffragan in the Episcopal Diocese of Massachusetts sends a strong, clear message to those who are oppressed, Harris's former rector said in his sermon at her consecration.

If all that the 7,500 people gathered in Hynes Convention Center, February 11, had come to see is the first woman bishop in the Anglican Communion, "you have missed the point," said the Rev. Paul Mathews Washington, rector emeritus of the Church of the Advocate, Philadelphia, Pennsylvania. Prior to her consecration, Harris was interim rector at the same church.

"You have come to see God, who with his mighty hand has lifted up one who has been at the bottom of society, and who has exalted her . . . to be one of his chief pastors," said Washington.

"It was God" who chose Harris for her historic role, who is saying through her consecration, "Today I have chosen a 'have-not' to be a leader in the Episcopal Church traditionally seen as the Church of the 'haves,'" Washington said.

"I am sending one to you today who does not have the credentials of the world . . . but one who can only say, 'Just as I am without one plea,'" he said. "That's all she can say, but that's a mouthful."

That is the way of God who could call as a bishop St. Ambrose (fourth-century Bishop of Milan) who "wasn't a priest," Washington said. "He wasn't a deacon. He wasn't confirmed. He wasn't even baptized."

As a black woman who is the great-granddaughter of a slave, Harris stands symbolically as one "born in slavery." This is a woman, Washington said, "who has had to struggle. She's been despised, she's been rejected," he said. "We must not overlook the fact that this





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woman ordained today is not just an American woman. She is a black woman."

Washington recalled Harris's record as an advocate for the downtrodden, and raised up examples of other black leaders of the past who combated racism in society and the Church. He reminded the gathering of past struggles, he said, because "I can't let us be people who come to church on Easter who have not gone through a Lent. There are some Good Fridays before this Easter we are now celebrating."

Harris called him, Washington said, on September 24, the day she was elected, to share her amazement. "She said, 'Paul, guess what,'" Washington said, to widespread laughter and applause. "That news to her was as incredible as the news was to another woman 2,000 years ago." But like the birth of Jesus, announced to Mary, his mother, Washington suggested, the consecration of Harris as a bishop was "inherent in eternity." "God ordained you to be a bishop a long time ago," he said.

When Harris participated in the illegal ordination of 11 women as priests at the Church of the Advocate in 1974, Washington said, "You did not know when you led that procession that God was preparing you to lead another procession," he said.

The Diocese of Massachusetts also stands in a tradition of leading the way, having elected the Rt. Rev. John M. Burgess, the first black bishop "not for 'colored people' but for the People of God," Washington said.

That knowledge of God's call should bring comfort at moments when the role she is playing seems overwhelming, Washington said. "Remember that the force behind you is greater than the task ahead of you," he said.

Toward the end of Washington's 45-minute sermon, Harris stood, as his comments became directed more specifically to her, and embraced him at the conclusion.

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III Two Protest Harris Consecration

DPS 89025

by Nicols Fox, freelance writer, former communications officer, Episcopal Diocese of Maine

BOSTON (DPS, Feb. 16) -- Two voices of protest were heard at the consecration of the Rt. Rev. Barbara Harris who on Saturday, February 11, became the first woman bishop in the Episcopal Church and in the worldwide Anglican Communion of which the Episcopal Church is a part. The brief and orderly statements were read by John Jamieson, who represented the traditionalist Prayer Book Society, and by the Rev. James Hopkinson Cupit, Jr., rector of the Church of the Resurrection in New York City.

The protests came at a dramatic moment in the service where the "people" are asked by the Presiding Bishop if "any know of any reason why we should not proceed...." The two men came forward and delivered their remarks to a crowd of 7,500, most of whom were Harris supporters and primed for an event of jubilant celebration. Scattered boos and hisses were heard from the congregation as each man ended his statement and left the hall.

Speaking for the Prayer Book Society, Jamieson, calling the ceremony a "pretended consecration" and a "sacrilegious imposture," said that "Harris cannot be made a bishop because she is not and cannot be made a priest....This action is illegal because the Church constitution has not been amended to allow it."

"Please weigh the consequences," asked Jamieson of the Presiding Bishop, referring to what some have feared might be the divisive results of the consecration of a woman bishop.

Cupit, who later said that he was speaking for himself alone and not for his congregation, said that he believed the election and consecration to the office of bishop [of a woman] to be contrary to sound doctrine. Cupit said that her intended consecration would be "...an intractable impediment to the realization of that visible unity of the Church...for which the Church has prayed in all ages." The





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consecration would be divisive and contrary to "... the unbroken tradition of 2,000 years of apostolic order."

Following the reading of the statements, Presiding Bishop Edmond L. Browning said that the questions presented had been raised and aired in previous months and that a majority of the standing committees and bishops had nevertheless consented to the election.

"We shall proceed with the service of ordination," he said, a statement greeted with loud applause from people throughout the hall. When, a few moments later, he asked the congregation, "Is it your will that we ordain Barbara a bishop?" the crowd roared its response, "That is our will."

The protests were not unexpected in light of the debate that followed Harris's election as Suffragan Bishop of the Episcopal Diocese of Massachusetts last September. Although there were those who questioned her credentials, the strongest objections came from those in the Church who continue to believe that women cannot be priests.

Episcopalians United, another traditionalist organization, had voiced its objections loudly during the consent process, but Executive Director John Throop had said prior to the consecration that the group planned no protest. "Our objections were raised through the process. Once the Church has made its decision through the standing committees and the bishops, the Church has spoken legislatively...on the fitness of the candidate for bishop."

In a later interview, Jamieson said that he had been surprised at the mild reaction to his protest. "It was less than I expected," he said. "Pains were taken to ensure that this was a very dignified ceremony."

The Rev. Lindsay Hardin, a woman priest from Pennsylvania, said that she was disappointed to hear any negative reaction to the protests at all. "They deserved to have an opportunity to speak," she said.

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IV [FEATURE] A Dream Realized in Boston

DPS 89025

by Julie A. Wortman, editor, Office of Communication, The Episcopal Church Center

NEW YORK (DPS, Feb. 16) -- We stood or sat chatting in small groups in the residents' living room of the Crittenton Hastings House in Brighton, Massachusetts. The staff and residents had laid out refreshments, and the room was filled with flowers in honor of the bishop's visit. This was the second scheduled appointment of her first day as suffragan, and a limited number of reporters and photographers had been permitted to tag along. My press companions were waiting for the main event, but the main event was already underway.

Bishop Barbara Harris had come here to join the staff and residents of Crittenton Hastings House in celebrating the success of REACH, their new emergency residential service for homeless pregnant women. The first clients of the program are now beginning to move into their own apartments, a key step for both the program and these women.

As we waited, Barbara Harris was in the residents' private quarters, spending time with the people she had come to see. She was talking with them, listening to what they had to say. She was also praying with each one, giving thanks for the new life growing within, and asking for God's sustaining help as each struggles to become a caring parent and to take charge of her life.

When Bishop Harris and the young women finally joined us in the living room, the flashbulbs began popping. They posed together for the photographers, and she introduced each woman by name before telling us a little about their session together. Because of what had happened the day before, Barbara Harris was still the main event for the press. But this day the new bishop's attention was riveted on serving God and God's people here in this place. It felt a bit like we were intruding.

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Barbara Harris had begun her first day as bishop by preaching the Word that morning at the Cathedral Church of Saint Paul. She arrived a half hour before the service, bundled up in her winter coat and carrying crozier and prayerbook. The pews were already filling up with excited people. Some were regulars at the cathedral's Sunday services, but many were out-of-towners, well-wishers wanting to confirm that Saturday's events had not been a dream.

At 11 a.m., the service began. Eyes were fixed on the door through which the procession was filing. Finally, Bishop Harris emerged. It had not been a dream. She wore rochet and chimere, and held her staff with crook facing outward in token of the fact that here she was shepherd; a new ministry was unfolding with each step she took.

Harris preached about temptation. "The temptations of Jesus [in the wilderness] were alluring and attractive," she began. "They were reasonable and rational. They were sensuous and seductive. They were tantalizing and titillating. And so are ours." But, she stressed, the choice is not so much between good and evil. Instead, the choice is between "what is hard and what is easy."

"It's easier not to confront the epidemic of teen-age pregnancies if it's not happening in your family," Harris observed; many heads nodded agreement. "It's easier not to confront the plague of AIDS if no one close to you seems affected." Again, heads nodded yes. As she gave example after example, the nodding continued, until, finally, she addressed the temptation to play it safe.

"If Jesus had played it safe, we would not be saved," Harris reminded them. "And if the Diocese of Massachusetts had played it safe," she paused, casting a significant look out over the congregation, "I would not be standing here today clothed in rochet and chimere and wearing a pectoral cross."

This was what the congregation had been waiting for. There was an exuberant outburst of applause, Harris and one by one, then row by





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row, the people rose to their feet, clapping. Harris smiled in acknowledgment, but soon raised her hand for quiet and continued.

"We need to risk and to dare for Christ's sake," Harris urged the congregation. "We'll stumble and falter, but there's good news today: when we falter and when we fail, our comfort is found in the Jesus who did not run away from the cross." She closed by recalling for them the words of a hymn by H.R. Palmer, leaning into the cadence as she recited, "Just ask the Savior to help you, comfort, strengthen, and keep you. He is willing to aid you; he will carry you through."

This Lenten service at St. Paul's was the beginning, and the presence of this woman for many made it seem like Easter. But Bishop Harris was not celebrating Easter yet. Her sermon was about the wilderness and being tested, and my guess was that she would continue to take this Lent seriously.

After our visit to Crittenton Hastings House in the early afternoon, we arrived at St. Bartholomew's Episcopal Church, near Central Square in Cambridge. The people who gathered for this worship service were not there to verify that they had not been dreaming the day before. They had come to rejoice in this latest sign of hope in the Church. As the opening procession made its way through this predominantly black assemblage of well-wishers, Bishop Harris smiled in greeting, grasping each outstretched hand with warmth and gracious thanks.

Harris was here this afternoon to help commemorate and give thanks for the ministry of the first in the line of great Afro-American clergy leaders, Absalom Jones. Perhaps she had this visit in mind as she recited those lines from Palmer's hymn that morning at the cathedral, for the truth of the promise contained in them is well known in the old black congregations of the Episcopal Church--in parishes that, like St. Bartholomew's, have worked tirelessly to risk and dare for justice and freedom.

The Rev. Leroy Attles, a guest from nearby St. Paul's A.M.E. Church, was the preacher. The consecration of Barbara Harris, he said,



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reminded him of the passage in Isaiah 55, "For my thoughts are not your thoughts, neither are your ways my ways, says the Lord." Yes, Attles continued, and isn't it true that God also warns us that, "every once in a while, I'm going to come down and reorganize you the way I want you to be!" Surely, he concluded, that is what Harris's consecration is all about. It will certainly affect the A.M.E. Church, he assured them, because "what one of us does has always affected and impacted on the other."

I don't know how Bishop Harris felt at the end of her first day as a bishop--judging by my own condition, she must have been very tired. But I'm not too worried about her. After witnessing how she lived into this first day as a bishop, I know that she, more than most, lives the Word she preaches. She knows who will comfort, strengthen, and keep her; she knows who will carry her through.

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V Consecration Unites Anglican Women's Network      DPS 89025

by Susan E. Pierce, assistant editor, The Witness

BOSTON (DPS, Feb. 16) -- The February 11 consecration of the Rt. Rev. Barbara C. Harris, Suffragan Bishop of the Diocese of Massachusetts, as the first woman bishop in the Anglican Communion was the culmination of a journey stretching back 45 years. In 1944, the Rev. Florence Li Tim Oi was secretly and illegally ordained the first female Anglican priest, as war ravaged mainland China. Thirty years later in Philadelphia, 11 women from the Episcopal Church in the United States openly defied the strictures of the Church and were ordained as Episcopal priests, followed the next year by four women in Washington, D.C.

When the newly consecrated Harris turned to face the 7,500 people packed into Boston's Hynes Auditorium, many women there that day felt that the sight of a woman in miter and cope, carrying a crozier -- the symbols of a bishop's authority -- meant that the Church finally included them. To other women who had come from Anglican provinces that would not ordain women, the image was a symbol of hope.

The Rev. Florence Li Tim Oi, now in her eighties and living in Canada, survived war and years of isolation and deprivation in her native land to make this trip. Reflecting on the event, she said, "I never dreamt I would live to see a woman bishop."

The Rev. Nancy Wittig, one of the Philadelphia 11 and now rector of that city's Church of St. Andrew's-in-the-Field, attended the consecration, along with many other Episcopal clergywomen -- who now number over 1,400 nationwide. She recalled, "Someone I hadn't seen since my ordination said, 'What have you been doing for the past 15 years?' I answered, 'Look around.'"

The sight of so many ordained women -- and a woman bishop -- inspired the women who had made the long and expensive trip from Australia and England. Most of the handful able to come had met





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Harris at last year's Lambeth Conference, when she spent time with the International Women's Witnessing Community, set up by the Episcopal Women's Caucus.

Dr. Patricia Brennan, founding member of the Movement for Ordination of Women (MOW) in Australia, said that Harris's consecration was "wonderful, but it shows how desperate the situation is back home." One of the Anglican Communion's most vociferous opponents of women's ordination is Archbishop Donald Robinson, head of Sydney's Anglican diocese, the largest and most influential Anglican diocese in Australia. As a result, Brennan said, "there was absolutely no official representation from the Australian Church." She felt it was vital for Australian women to come to Boston because "it's up to us to carry the story back."

Brennan said that it is a crucial time for Anglican women in Australia, because the Church's Appellate Tribunal is preparing to rule in March on whether the Diocese of Melbourne can go ahead with legislation to permit women's ordination there.

Diane Heath, national media coordinator for MOW/Australia, said Harris's consecration inspired her, but she agreed with Brennan about the struggle back in Australia. "It's like the Australian Church is still arguing about the flat earth theory, while everyone else is on to quantum physics."

The Australian women brought greetings and gifts from home, including a wooden cross carved with the image of one gum leaf piercing another. The gum tree, which survives in desolate environments, is a symbol of endurance in the face of privation. The Australian women also brought a carving of a goanna lizard, a gift from Australia's Aboriginal women. The goanna is a powerful symbol in Aboriginal spiritual life.

British women also served as an "unofficial official" presence from the Church of England, which did not send any official representatives and has made it clear that it will not recognize Harris's episcopacy or any priests ordained by her. However,



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according to Diana McClatchey, former moderator of MOW/England, a growing number of men and women in the Church of England support women's ordination. At a press conference following the service, McClatchey presented the new bishop with cards and letters of congratulation and support, bearing hundreds of signatures of laypeople, priests, and bishops, many of them members of the Church of England's General Synod. One of the messages was from the Rev. Canon Ivor Smith-Cameron, Canon Missioner in Southwark and vice-chair of the black Anglican group.

McClatchey said that she and other Britons felt it was "so important not to let the Church of England get away with not officially recognizing Barbara Harris."

Caroline Davis, editor of MOW/England's magazine Chrysalis, and Monica Furlong, MOW member and a noted writer on women and the Church, agreed the event was a boost to flagging spirits in England. MOW member Margaret Webster and her husband, the Very Rev. Alan Webster, former dean of London's St. Paul's Cathedral, reported that services celebrating the consecration, timed to coincide with the event in Boston, were set to take place all over England.

In a series of impromptu meetings before and after the consecration, women from Britain, Australia, and the United States discussed plans for a 1990 meeting of the International Anglican Women's Network in Central America. Ann Smith, head of Women in Mission and Ministry at the Episcopal Church Center in New York, said efforts are being made to have the meeting be accessible to Third World women as well as to women from North America and Europe.

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VI [NOTE TO EDITORS: This ecumenical letter was sent by Presiding Bishop Edmond L. Browning, prior to the ordination of Barbara C. Harris to the episcopate on February 11. It was sent specifically to partner churches in the United States; co-chairs of ecumenical dialogues in the United States and abroad; and to heads of communions internationally.]

February 8, 1989

Greetings in our Lord Jesus Christ:

As I noted in my letter to you of September 27th, the Rev. Barbara C. Harris has been elected Bishop-Suffragan of the Diocese of Massachusetts. The required canonical process following her election has now been fulfilled, in that the election has been consented to by the majority of Diocesan Standing Committees and Bishops having jurisdiction. I will ordain her to the episcopate on February 11th in Boston. I ask your prayers for the Bishop-elect, for the Diocese of Massachusetts and its Bishop, the Rt Rev David E Johnson, and for The Episcopal Church and Anglican Communion.

For twelve years, our Church has experienced the gifts of women in the priesthood. It is our hope, prayer, and clear expectation that we will have a similar experience with women in the episcopate. We believe that the incorporation of women in the catholic episcopate and priesthood as the Anglican Communion has received it, enhances the wholeness and the mission of the Church. I pray that their inclusion will come to be seen as a gift to the Church catholic and a contribution toward a deeper understanding of holy orders.

The Episcopal Church seeks to maintain and develop the highest possible degree of communion with partner churches. We have taken every reasonable step. Within our own Church, we have sought pastoral provisions for those who cannot accept women in the episcopate. Within the Anglican Communion, the Archbishop of Canterbury has appointed a commission to prepare guidelines to enable Provinces which differ on this issue to live together in one Communion. Ecumenically, we have consulted with the several partner churches through official dialogues.



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We rejoice in the growth of communion in recent years with Orthodox, Roman Catholic, Lutheran, and Protestant Churches. Yet the road to Christian unity is not a straight line. The question of women's ordination, in the form in which it is put today, is a new one, and is still in an early stage of reflection and discussion among the churches. Given the complexity of the process which must take place, discussion will be difficult and lengthy. An essential part of the process will be the experience of a more active participation by women in the life and mission of the Christian community.

Our ecumenical dialogues will be driven to a deeper theological seriousness as a result of the ordination of women to the episcopate. In dialogues with Churches that maintain the historic episcopate, we should concentrate on the serious theological reasons for opening the historic episcopate to women. In dialogues with Churches that do not claim to have the historic episcopate, we should show how teaching about the catholic episcopate is compatible with the ordination of women.

At this moment, our action brings rejoicing to some and anguish to others. The Lambeth Conference spoke directly to this situation when it resolved, "The Church needs to exercise sensitivity, patience, and pastoral care towards all concerned." We remember, too, that within the one holy catholic and apostolic Church some suffer pain because women are excluded from the episcopate and priesthood, and others suffer pain because they see ordination of women as a violation of God's will. I ask that we enter into one another's pain so that the fellowship of suffering may become, together with the fellowship of rejoicing, a sign of our deeper communion and a witness to the healing of the nations.

Faithfully yours in Christ,

Edmond L Browning  
Presiding Bishop





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Episcopal Communicators to Meet in Williamsburg      DPS 89026

NEW YORK (DPS, Feb. 16) -- The annual conference of Episcopal Communicators will be held in Williamsburg, Virginia, April 17-20. Presiding Bishop Edmond L. Browning will be the keynote speaker, addressing the opening session of the conference on the implications of the Mission Imperative on communication in terms of today's Church.

At a later session, Sonia Francis will discuss national plans and strategies relating to this mission imperative and the ways in which those involve communicators. Francis is Executive for Communication at the Episcopal Church Center in New York,

The Rev. Herbert O'Driscoll, rector of Christ Church in Calgary (Canada), will be theologian-in-residence for the conference. He will offer daily meditations relating the ministry of communication to its scriptural and theological bases. O'Driscoll's participation in the conference was made possible by a grant from the Episcopal Church Foundation.

The format of the conference includes a wide variety of workshops on both electronic and print communication, led by acknowledged specialists in their fields, as well as sharing sessions at which communicators from various parts of the country can learn from each other new solutions to common problems in their work.

Special events during the conference will include Choral Evensong at Bruton Parish Church in Colonial Williamsburg and a closing Eucharist at Jamestown Tower Church and the Robert Hunt Memorial.

Episcopal Communicators is an organization of people involved in the ministry of communication in the Episcopal Church at national, diocesan, or parish levels. founded in 1971 as NET-11, the organizations now includes more than 130 members who represent most of the dioceses of the Church.



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The annual conference is a time for skills building; learning about events and movements in the Church; re-inspirations, renewal, and recommitment; and mutual sharing and support for communicators.

This year's conference will be held at the Fort-Magruder Inn in Williamsburg, and will open with a reception and dinner on Monday evening, April 17, and conclude with a picnic lunch following the Eucharist at Jamestown on Thursday, April 20.

Full details and a conference brochure may be obtained from Ruth Nicastro, President, Episcopal Communicators, P.O. Box 2164, Los Angeles, California 99051. Tel. (213) 482-2040.

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Armed Forces Election Set for September

DPS 89027

NEW YORK (DPS, Feb. 16) -- The election of the successor to the present Suffragan Bishop for the Armed Forces, the Rt. Rev. Charles Burgreen, who will retire in March 1989, will take place at the meeting of the House of Bishops to be held in Philadelphia in September 1989.

In preparation for the election, the planning committee conducted a survey among armed service chaplains and chaplains serving the Veterans Administration and federal correctional institutions, among members of the House of Bishops, and among a cross section of lay persons whose lives are touched by the ministry of the Suffragan Bishop. Respondents indicated that it is important for the new Suffragan Bishop to have had military experience. Many respondents hope that he will also have had active duty as a chaplain. A profile of the position has been developed and widely circulated. A copy of the profile can be secured from the Office of the Suffragan Bishop for the Armed Forces, 815 Second Avenue, New York, NY 10017.

The committee has solicited names for consideration. The period of time for receiving names has now been closed. Eighty-five names have been received. After careful screening the planning committee in collaboration with the Armed Services Committee of the House of Bishops will announce by July 1, 1989, those names to be placed in nomination for the election in September. No report other than the final July 1st report on the screening process will be made.

The members of the committee planning for the election are Chaplain Carl Bergstrom (V.A.); Chaplain Susan Carney (USN); Chaplain William Wight (USA); Brig. Gen. Lee Davis Thames (USAR); Lt. Gen. Sailor Agan (USAF Ret.); and Mrs. Marcia Kephart (navy family member). The committee is chaired by the Rt. Rev. Calvin Schofield, Bishop of Southeast Florida, chair of the House of Bishops Committee on the Armed Services. Members of the House of Bishops Committee are Bishops Morton, Witcher, Coleridge, Hart, and Bailey.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

[FEATURE] Costa Ricans Study U.S. Campus Ministries      DPS 89028

by Ruth Nicastro, editor, The Episcopalian News, Diocese of Los Angeles

LOS ANGELES (DPS, Feb. 16) -- Ronny Morris is an architecture student at the University of Costa Rica in San Jose. Verny Wilson is a psychology student at the Autonomous University of Central America, located on the University of Costa Rica campus. Rosa Brown is a theology student and executive assistant to Costa Rica's Episcopal Bishop Cornelius Wilson. All of these students are deeply involved in the Episcopal campus ministry program at their university.

Through a partnership arrangement between the Diocese of Costa Rica and the Episcopal Society for Ministry in Higher Education (ESMHE), the three recently spent a month in the United States visiting campus ministries in Southern California, Texas, Minnesota, and Colorado. They also attended the ESMHE-sponsored national Gathering of Students at Estes Park, Colorado, during the Christmas/New Year holidays.

According to the Rev. John Worrell, Episcopal chaplain at Rice University in Houston and president of ESMHE, the partnership between his organization and the Diocese of Costa Rica began at the 1985 General Convention in Anaheim.

"Bishop Wilson came to our meeting during convention to invite us to collaborate on a project to encourage the beginning of campus ministry in his diocese," Worrell recalled.

The bishop had a grave concern for Episcopal students at the university, the majority of whom represented a minority in Costa Rica -- blacks of Jamaican background, whose traditions dated back to the days of British colonialism. Many of them were culturally and educationally disadvantaged, and he worried that they would be "lost" on the growing University of Costa Rica campus (which now serves some 30,000 students). He wanted to help in setting up a "home away from home" for these students.





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"We began with a prayer partnership," Worrell said. "Then each of the Ministry in Higher Education centers in the United States pledged \$5,000 to enable the launching of a five-year program."

With that money and a United Thank Offering grant, the bishop bought a building to house the chaplaincy center near the university campus in San Jose. A nucleus of students who were already active in the Church became a core group to plan the initial program for the center.

The Capillania Universidad Episcopal, or Episcopal University Chaplaincy -- CUNEP -- at the University of Costa Rica is a cultural center where minority students can feel comfortable about their own cultural backgrounds and traditions, and students from many ethnic groups can learn about each other.

CUNEP is totally run by students. The center is a friendly meeting place where a helping hand is always outstretched in Christian welcome to any and all students. Recreational opportunities are provided. There are also enrichment and remedial classes as well as special tutorial help for those who need it. Volunteer teachers come from the university faculty, which is very supportive of the program, and diocesan clergy celebrate the Eucharist at the center as often as can be arranged.

However, it is the Episcopal students who do all of the scheduling, planning, maintenance, and running of the center. The students are enthusiastic about the center and about their Church.

"You can't live without the Church," Wilson explained. "The Church needs you, and you need the Church."

The Rev. Giles Asbury, Episcopal chaplain at the University of California, Los Angeles (UCLA), said this deep feeling of commitment to the Church comes from the high value placed on campus ministry by Bishop Wilson (Verny Wilson's father) and the Diocese of Costa Rica. "This program," Asbury declared, "is the only systematic effort at campus ministry by an Episcopal diocese."

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The reason the campus ministry program is so successful, Asbury said, is because the bishop has declared that it is one of the highest priorities for evangelism and mission in his diocese. He added, wryly, that he wished the Episcopal Church in the United States would take note of what the program is accomplishing.

Exchange visits began with a group of ESMHE chaplains who went to Costa Rica to assess needs for the new center and plan for further visits. The projected five-year partnership is now in its third year. Several groups of students from the United States have gone to Costa Rica. The present delegation is the third Costa Rican group to visit campuses in the United States.

"We each have something to learn from the other," Worrell emphasized.

Certainly the students and chaplains from the United States have been impressed by the commitment of the Costa Rican students and by the fact that they run virtually their entire program by themselves. The first Costa Rican visitors to the United States were amazed at the degree to which many campus ministries in the United States depended upon full-time or part-time ordained chaplains in residence. "This was a new idea for them," Worrell said. "They were also surprised to find that most of our chaplaincy programs involve the whole university community."

From exposure to these aspects of campus ministry, the Costa Rican program is increasingly addressed to faculty and staff as well as students; and celebration of the Eucharist in the CUNEP center is more frequent.

Asbury and Worrell both expressed hope that the exchanges will help students in the United States deepen their own appreciation of Christian values in their almost wholly secular world. "The Costa Rican program is teaching these young people to use their education for the good of society instead of their own enrichment," Asbury said.

Of course the young visitors from Costa Rica learned a lot of other things on their recent trip, too. They were amazed at their





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first experience with ice and snow, spellbound by the Los Angeles freeways, impressed by the distances between campuses in Southern California and by the vast distances they traveled to other campuses in the United States. "It's a long way from Houston to Colorado in a car!" remarked Morris.

The visitors were duly excited by the campuses they visited, by dining hall food, and by UCLA's sports centers. They especially enjoyed their time at the Gathering of Students with its theme of "ProVocation." The intended double meaning points to the importance of vocation, and at the same time the content of the workshops aimed at provoking discussion.

Morris said he found the gathering very challenging. "For every situation you must find a vocation," he said. "The workshops gave a lot of opportunity for that."

The gathering also gave the Costa Rican students their first experience with women priests. "We don't have any in Costa Rica," Verny Wilson explained, "although we are not opposed to them. It was very interesting to experience women participating in the liturgies. The Church is changing, and we must accept these changes."

The three visitors made their own contribution to the gathering when they were asked to put on a workshop on news from their country.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400  
Virginia Holds Annual Council Meeting DPS 89029

RICHMOND, Va.(DPS, Feb. 16) -- Delegates to the 194th Annual Council of the Episcopal Diocese of Virginia unanimously approved a \$3,080,419 budget, of which 52 percent will go to mission, and authorized the creation of a Diocesan Fund for Human Need to support and encourage local parish outreach efforts.

Opening this year's diocesan council, held January 26-28 in Richmond, was a service of welcome for the new assistant bishop of the diocese, the Rt. Rev. Robert P. Atkinson, who joined the staff on January 1. Atkinson had previously served for 13 years as Bishop of West Virginia. The Rt. Rev. Peter James Lee, Bishop of Virginia, asked last year's diocesan council to authorize the appointment of a "seasoned" bishop to assist him in leading the 78,000-member diocese - the third largest in the Episcopal Church. In his sermon, Atkinson said, "I am ready for a change of focus in my ministry, strong in my sense of call to be a bishop, full of energy for a new challenge with a heart full of thanksgiving to God."

Also addressing delegates were the Rt. Rev. Alpha Mohamed, Bishop of the Diocese of Mt. Kilimanjaro in Tanzania, and the Hon. Eva S. Teig, Secretary of Human Resources for the Commonwealth of Virginia. Their remarks tied in with the council's theme, "The Great Commission" (Matthew 28: 16-20), in which Jesus summoned his disciples to build the Church and serve people in need.

Mohamed, who was Bishop of Central Tanganyika when that diocese became a companion diocese to West Virginia, expressed gratitude for the relationship with Atkinson's former diocese. He also noted outreach efforts initiated by the Diocese of Virginia, saying that "the Church of God in the Diocese of Virginia could be a beckoning for hope in the world."

In her remarks to delegates at the council banquet, Teig stressed the importance of cooperation between the public and private sectors to meet human need, and noted that volunteerism has its roots in churches and synagogues.



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In his pastoral address, Lee noted that Atkinson will work closely with small congregations. He also restated the diocese's "strong commitment to evangelism and mission," and urged delegates to support a diocesan-wide fund that would be "a new instrument for outreach within our diocese" and that would complement the Presiding Bishop's Fund for World Relief (PBFWR) on a national and international level.

Delegates later approved the creation of such a fund, to be called the Diocesan Fund for Human Need. The executive board of the diocese will administer the fund, thereby eliminating administrative costs and ensuring that all donations are used directly for outreach. The board will offer congregations matching grants for outreach funds raised or in recognition of volunteer efforts. The fund will especially provide an opportunity for congregations with limited monetary resources to initiate and participate in outreach projects.

The budget approved by delegates includes \$10,000 for the new fund, which will receive voluntary contributions from individuals and churches.

Among the priorities reflected in the 1989 budget were the diocese's traditional commitment to mission, as evidenced by its pledge to the national Church (34 percent of the diocesan budget); support of ecumenical ministries such as the Virginia Council of Churches; funding for missionaries to develop and organize new congregations; and funding for special ministries, such as ministry with deaf persons and Korean ministry.

Delegates also approved a diocesan canon that would permit early intervention by the bishop when there is a conflict between congregation and clergy and between rectors and assistant rectors. This canon, which is similar to a change enacted to the national canons at last summer's General Convention, is designed to help prevent the formation of potentially damaging relationships when there is dissension in a parish.





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Two Hispanic congregations that recently became missions of the diocese were represented for the first time by their own delegations. In recognition of their new mission status, the Hispanic congregations of Grace Church, Alexandria, and St. George's, Arlington, were renamed La Iglesia de Cristo Rey and La Igelsia de San Jose, respectively.

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**PHOTO CAPTION:**

(89029) St. Paul's, Richmond, was the site of the Celebration of New Ministry for the Rt. Rev. Robert P. Atkinson, former Bishop of West Virginia, who became Assistant Bishop of Virginia on January 1. The celebration opened the 194th Annual Council of the Episcopal Diocese of Virginia, which was held in Richmond (January 26-28). Pictured here in the foreground are (from left) the Rt. Rev. David Lewis, retired Suffragan Bishop of Virginia; the Rev. Anna Stribling, assistant rector of the Church of the Holy Comforter, Vienna, Virginia; Bishop Atkinson; the Rt. Rev. Peter James Lee, Bishop of Virginia; the Rev. Canon F. Clayton Matthews, Assistant to Bishop Lee for Program and Canon to the Ordinary. In the background are (from back to front) the Rev. Robert Hetherington, rector of St. Paul's; the Rt. Rev. Philip A. Smith, retired Bishop of New Hampshire; the Rt. Rev. Robert F. Gibson, retired Bishop of Virginia; the Rt. Rev. Alpha Mohamed, Bishop of Mt. Kilimanjaro, Tanzania.

PHOTO CREDIT: S. Neale Morgan.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

CSMO Expands Its Horizons

DPS 89030

NEW YORK (DPS. Feb. 16) -- The Church School Missionary Offering (CSMO), one of the Episcopal Church's oldest and best-known mission education programs for children and adults who work with them, is taking a significant leap forward in 1989. For the first time, CSMO will participate fully with the Church's ecumenical partners in offering the 1989-1990 Friendship Press materials on the Philippines and the world of Islam to provide the central mission themes and resources to enhance mission education for the children of the Episcopal Church. The Rev. Howard Williams, coordinator of Children's Ministries in the Education for Mission and Ministry unit of the Episcopal Church Center, first announced this key program change in November 1988 (DPS 88237).

Church educators, who have played an active ecumenical role in the development of the Friendship Press materials, are enthusiastic about their use in the reshaping of CSMO. Another feature of the 1989-1990 CSMO design is structuring of the offering in the context of the Presiding Bishop's Fund for World Relief. Children and adults who work with them will be supplied with material about the work of the fund in the Philippines and in other parts of the world, and CSMO's fund raising will be directed to the use of the Presiding Bishop's Fund in its worldwide mission endeavors.

Linkage with the Friendship Press-NCC cycle of educational materials will also expand CSMO's timetable. Program and materials for CSMO are designed to be used any time during the year -- from spring of 1989 to spring of 1990. This time span will allow for richer educational opportunities and more reflective approaches to preparing children for mission in ways that reach more deeply into their daily experience and understanding.

Adults who lead CSMO programs will also be offered new opportunities and insights. Among the most ambitious programs is the 1989 NCC Ecumenical Travel Seminar to the Philippines (April 30-May





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17, 1989), with an emphasis on helping North American church persons to see and relate the experiences of the Philippine church to issues in their churches at home. An in-depth program, it will provide firm theological grounding for growth in mission awareness at all age levels.

The religious, social, and political realities of Islam and its role in the Middle East and in the world has heightened the interest of Americans of all ages in the nature of Islamic practice and belief. The crossroads meeting of Christianity, Judaism, and Islam in the Holy Land -- holy to all three beliefs -- has made understanding Islam all the more important to the young people of the Church. The expanded timetable of CSMO study may well allow some Church groups to take advantage of both study tracks offered in the Friendship Press materials. The Presiding Bishop's Fund, the pivotal agency in the Church for CSMO focus, is deeply involved in programs in both the Philippines and in Jerusalem and the Middle East.

Mailings to parish and diocesan educators in February will detail ordering procedures for the materials needed to open the new world of CSMO to young people, and will also offer material about the work of the Presiding Bishop's Fund and a sample offering box.

Editors and others not already on the CSMO mailing list may contact: Office of Children's Ministries, The Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Tel. (800)334-7626, ext. 251 or 252; or (212) 867-8400, ext. 251 or 252.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Episcopal Church Foundation Announces New Fellows DPS 89031

NEW YORK (DPS, Feb. 16) -- "How can we help the Church discover its identity in this time? What can we find in our history? What are we good at that needs to be claimed and celebrated? What should we anticipate with vision and hope?" These challenges and others were posed by the Rt. Rev. Robert Grein, Bishop Coadjutor of New York, in late January at New York City's St. Thomas Choir School. Addressing newly named 1989 Episcopal Church Foundation Fellows, past fellowship recipients, and friends of the foundation, Grein was the keynote speaker at a dinner celebrating the 25th anniversary of the fellowship program.

Since 1964, the Episcopal Church Foundation has funded top scholars and future Church leaders as they have pursued doctoral degrees in preparation for careers as educators. In the last 25 years, 108 men and women, lay and ordained, have received fellowships.

Foundation fellows have had a positive impact on the life of the Church. One past fellow teaches liturgics and Anglican studies at the Seminary of the Southwest; one is the Black Ministries Officer at the Episcopal Church Center in New York; another is president of South Dakota State University. A recipient of a foundation fellowship was the first lay woman to act as chaplain in the House of Bishops, serving at General Convention in July 1988. A former fellow is the dean of Bexley Hall. Still another former fellow is the director of Trinity Institute in New York City.

The fellowship program is the only one of its kind in the Church. Specifically, it encourages the work of gifted scholars whose career objectives are to teach in Episcopal seminaries in the United States.

In his remarks, Grein challenged those in Church leadership positions, by calling for "some serious theological work from our various theological disciplines." He began by talking of the present emphasis placed on "inclusivity" in the Episcopal Church. "While in



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general I agree that inclusivity is something to be valued by communities of Christians, left by itself it is a meaningless category. Inclusion assumes something to be included into. It is this 'something' that needs theological clarification."

"We must define our beliefs and attitudes," Grein said, quoting theologian William Willimon. "No one ever lived or died for 'pluralism.'"

Grein said that there was some role confusion in ministry and a lack of clarity with regard to the Church's mission. Declaring that the Church needs to be more intentional about defining its identity, he said that parishes claiming no clear corporate identity are unable to retain new members. "The reason is simple enough -- people cannot identify with something, belong to something, which has no distinguishable identity. I would like to suggest this may have something to do with our lack of growth in the Episcopal Church."

"The identity of the Episcopal Church is the issue," Grein said. "But the problem with identities is that they cannot be invented -- only discovered, claimed, and celebrated."

Saying that there was much to celebrate in the Church, Grein urged his listeners to clarify what was unique about Anglicanism, what in its character could be held up and affirmed, what world and spiritual leaders come from Anglican roots, and what strengths could be used to propel the Church into the next century.

"A sense of history and competency lead to a preparation for the future -- a vision with a sense of purpose," Grein said.

Seven new Episcopal Church Foundation Fellows were named at the St. Thomas Choir School award ceremony. They are: the Rev. Ellen Aitken, assistant at St. Paul's Church, Holyoke, Massachusetts; the Rev. Diane Edson, missionary priest at St. Nicholas Church, Hull, Massachusetts; the Rev. Stephen C. Holmgren, doctoral student in systematic theology at Oxford University; Tamara Smith Rafferty, doctoral student in systematic theology at the University of Virginia; James Ross Smith, doctoral student in New Testament at Yale





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University; the Rev. George R. Sumner, Jr., regional vicar of the Southeast Region, Navajoland; and the Rev. Michael Wyatt, doctoral student in constructive theology at Emory University.

In addition to the new fellowships, 12 other fellowships were awarded to doctoral students in their second and third years of study. A total of \$197,000 was granted for the 1989-1990 academic year. The Church Periodical Club also announced formally its partnership with the Episcopal Church Foundation in providing annual book grants to new fellows and to students completing their doctoral programs as well.

The Episcopal Church Foundation is an organization of lay people devoted to helping strengthen effective mission and ministry by reaching out in support of Church structures, functions, and procedures. It does this through a core program of loans, fellowships, and project grants. "Excellence in Ministry" is a new foundation-sponsored initiative, which, in partnership with others, is seeking to identify and provide the elements that will make up and sustain a new delivery system for ministry development and operation.

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**PHOTO CAPTION:**

(89031) Newly named Episcopal Church Foundation Fellows include (left to right), in first row: the Rev. Diane Edson, Tamara Smith Rafferty, and James Ross Smith. In second row: the Rev. George R. Sumner, Jr., the Rev. Ellen Aitken, and the Rev. Michael Wyatt. In the top row: the Rev. Stephen C. Holmgren.

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DPS 89032

PRESIDING BISHOP'S  
EASTER MESSAGE - 1989

...He commanded us to proclaim him to the people...(Acts 10.42, NEB)

Peter is obeying orders -- not because he has to, but because he wants to. Peter had tasted a new day with Jesus. Then, he thought he had seen that day end, but the light of the risen Christ was brighter than Peter could have imagined. Peter had faltered, but God in Christ had commissioned him to proclaim the promised new day for all humanity and the whole of creation.

The manner of proclamation was the same as Jesus' earthly manner -- by word and deed. Jesus fed the hungry, challenged the powerful, befriended the outcast, healed the poor and the rich. And, everywhere to everyone he spoke of God's reign and new life and hope and how to live.

I rejoice to see Episcopalians and all of Christ's people proclaiming by word and deed today as well. In many ways, it is more critical now than ever that we proclaim by deed. The deeds that proclaim Jesus Christ risen and present are deeds of costly, self-giving love. A congregation proclaims when it includes all who enter its doors. A Christian proclaims when she works beyond what is required just because she is serving others who need what she does.

The baptized proclaim when they resist opinions and actions that maintain the privileges of some and oppress the rest. These deeds create the moments when we can say, "It is Jesus Christ who feeds us. He already feeds you. Come with us. Call him by name and celebrate his food and his power. Live as he lives for others."

I pray we celebrate Easter this way. I pray we grow in our discipleship, self-giving, and in talking more easily of Jesus. This is the way I ask you to pray the prayer we are praying for the Decade of Evangelism - "Jesus Christ, Son of God, make yourself known through me." Give me deeds and words of costly self-giving. This is a breath prayer, a prayer said silently as one breathes, and which soon can become as natural as breathing.

Inhale -- take in Jesus Christ.

Exhale -- acknowledge him Son of God.

Inhale -- pray he use you.

Exhale -- open yourself to him.

-more-





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Pray it many times daily. Pray it as easily as you breathe. If you have not been praying it, join me in it. Jesus Christ uses our breath, our life so that others may breathe and live in him as well. New life is not in the breath of greed, of lust, and of violence. New life is in the breath of sharing, of cherishing, and of peace-making. Jesus Christ is the breath of life.

Alleluia, Alleluia.



Allison Announces Plan to Resign

DPS 89033

CHARLESTON, S.C. (DPS, Feb. 16) -- The Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina since 1982, earlier this week in a letter to the clergy of his diocese revealed his intention of leaving his post as diocesan bishop following the election and installation of a successor. Allison indicated to his clergy that he would suggest to the Diocesan Convention, scheduled to meet on February 24, that a special convention for the election of a new diocesan be set for September 9. It is anticipated that the new diocesan would be installed by late 1989 or early 1990.

Allison, who said that he reached his decision to step down "with a great deal of sadness," has been contemplating the issue for many months. He discussed the possibility of stepping down with Presiding Bishop Edmond L. Browning last December and with a number of his brother bishops at last summer's Lambeth Conference. Allison intends to devote his time to "teaching, preaching, and writing."

"Fitz" Allison, as he is known to people across a wide spectrum of the life of the Episcopal Church, was well-known to many as a teacher, writer, and preacher before he was elected coadjutor of South Carolina in 1980. He was associate professor of Church history at the University of the South (1956-1967) and professor of Church history at Virginia Theological Seminary (1967-1975). His skills as a preacher came into sharp focus in his years (1975-1980) as rector of New York City's historic Grace Church. In the midst of his involvement in seminary and parish life, Allison wrote three popular and thoughtful books on aspects of the life of the Church: Fear, Love and Worship, The Rise of Moralism, and Guilt, Anger & God. His most recent book, The Cruelty of Heresy, is scheduled for release by Morehouse-Barlow in the fall of this year.

Allison is widely recognized as a spokesman for what a colleague has described as "classical Christianity." He is respected as a conservative thinker with a dedication to the life and institutions of the Episcopal Church.





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The Bishop announced his plan to resign at a time when the health of his diocese was readily apparent -- with a strong growth rate in evangelism, in theological education for the people and clergy of the diocese, and with a bright financial outlook. In looking back over the years of his episcopate, Allison spoke of the "increasing joy" his ministry in South Carolina had brought him. Nevertheless, he expressed a strong wish to return to ongoing academic and literary pursuits.

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